VOL. XIII. NO. 6.

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS AMONG THE **FREEDMEN** AND ABROAD.

HE HATH SENT ME,...TO PREACH DELIVERANCE TO THE CAPTIVES,...TO SET AT LIBERTY THEM THAT ARE BRUISED.

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NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 53 JOHN STREET.

Price, 50 Cents a year, in advance.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretarie, and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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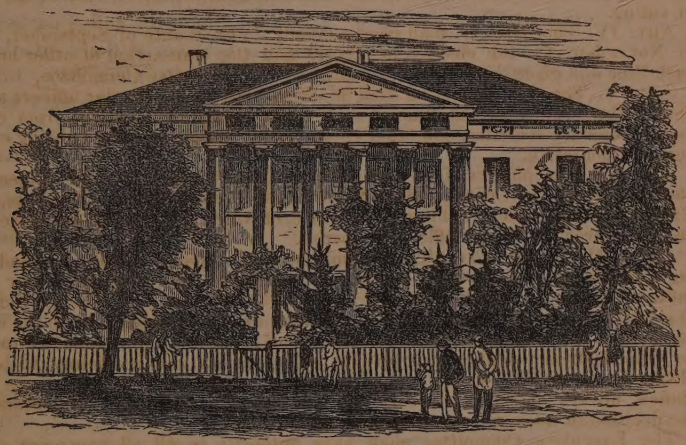
*By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

American Missionary.

VOL. XIII. JUNE, 1869. NO. 6.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.



EMERSON COLLEGE, MOBILE, ALA.

We present in this number of our Magazine, one of our most attractive pictures.

Emerson College, Mobile, Ala., is a very valuable college property, which through the generous assistance of Gen. Howard has come into the possession of the Association. Two gentlemen of Illinois who have contributed largely to our current school expenses, made a handsome donation toward the purchase of the land, and the building now bears the name of one of them. The college is built of brick, is four stories in hight, is surrounded by four acres of garden, and fronts on the finest street in the city. It accommodates 300 pupils on the main floor and can easily be arranged to accommodate some 400 more.

Early in January 1868, the schools were transferred to the new building and the enthusiasm of the colored people on the occasion knew no bounds. "What are the niggers going to do?" was asked by the puzzled white people, who noticed the stir in the street. We trust that a satisfactory answer will be returned to this question by the institution itself.

The college has recently come under the supervision of Rev. H. S. Kelsey, well known in New England and the West, and we confidently believe that there lies before it a bright and useful future.

A letter just received from Mr. Kelsey, dated May 6, says:

You will be glad to know that the affairs of the school are in a prosperous condition. The normal department was organized and put into successful operation about three weeks ago. A large

part of the teaching in the lower rooms, and considerable in the higher is now done by these normal scholars. Much relief is thus furnished to the teachers in their overburdened condition.

The Sabbath school is prosperous; and the general tone and appearance of the whole school is better and more subdued. The falling off in numbers usually occurring at this season has not yet come in any marked degree. In March, the reported number was 604, in April 594. It is somewhat less now, though the rooms are full enough.

VIRGINIA.

BREAD AND THE SPELLING BOOK.

An editorial in the N. Y Tribune of March 25th, discusses with ability the question of the future of the Freedmen, urging the neeessity of their industrial, as well as intellectual education. In illustration of his position, the writer refers to the Normal and Industrial school of this Association at Hampton, Va. We clip from the article this reference:

There is at Hampton, in Virginia, a Normal School which promises better help to the Freedmen than any other institution of which we have knowledge. It is a growth of the Manual Labor system, and invites men and women, white and black, indifferently. It has perhaps eighty pupils, the youngest twelve years old, the oldest forty. The men work on the school farm, in the carpenter's shop, the shoe shop, the wheelwright's shanty, or wherever special capacity determines. They have built the school-barns, granary, henneries and work shops. They mend tools, make fences, plant trees. The farming is scientific and admirable. The "sacred soil," to the amazement of the white planters thereabouts, is drained, deep-plowed, fertilized, made to yield unheard-of-bushels of grain and "truck." It supplies the school, and ships early vegetables to the Baltimore and New York markets. Beef and pork raised on the farm, oysters and fish caught in the neighboring creeks, furnish the table. From 7 o'clock till 1 o clock the men work out of doors, the women in the house, being duly credited with the cash value of their labor, which pays for tuition, board, clothes and books. The organization is such that the nicest economy prevails, and the charges are, therefore, low. But every scholar must pay his way. On this point the young Superintendent, Gen. Armstrong, is inflexible, long experience among the blacks having shown him the whole giving system to be a miserable makeshift. The rule bears hard sometimes, but the greater value set on the education that must be paid for, the determination of the canny darkeys to get their money's worth, their satisfaction in receiving what is their own, justify its enforcement. The afternoons are spent in recitation, the evenings in study. From the more advanced classes are detailed teachers for the schools of lower grade, of which there are three or four in Hampton. Under the superintendence of white principals, these pupil-teachers evince remarkable capacity. In the school, habits of personal cleanliness, order and refinement are enforced. The instinctive love of color, of music, of ornament, is encouraged. Class-rooms and lodging-rooms are pleasant, with cheap pictures, sunshine, and exquisite cleanliness. At the end of the four years' course there will go out from this school not only so many teachers of common English branches, but so many farmers, carpenters, seamstresses, cooks, housewives, many men and women who have learned the value of skilled labor, who have lived in clean and thrifty ways, who have caught something of the grace and fineness of culture: who see, if they do not wholly understand, the use of beauty. Every one of these Normal School scholars will be a potent force of civilization.

This School has been supported almost wholly by the American Missionary Association and by private contributions. It was an experiment not contemplated in the routine of the Bureau. It is a success. And now it needs permanent buildings and an endowment fund. For the fund it must wait. For the buildings it suffers. Every day applicants are turned away because, in the patched sheds

the school now occupies, there is no more room. From all over the South come letters of inquiry. The negroes are too poor to exchange both money and time for schooling. They must make their living or starve. It is only at Hampton that they can earn both bread and the knowledge that is more than bread. From close beside the admirable Normal day school at Charleston have come pupils who could not afford the time to learn, even when tuition was free. The new buildings should be large, substantial, furnished with class rooms, assembly rooms, cabinet, and appliances for teaching agricultural chemistry. At least sixty thousand dollars will be needed. We suggest to Gen. Howard that no act would more fitly grace his leaving of the post he has so honored than the appropriation of half this amount for the building fund. Private gifts would speedily complete the sum.

We do not believe in presenting the Freedmen with occasional old clothes and intermittent dollars, accompanied by a paternal "Bless ye, my children." Wages are a help, charity a hindrance. But America owes the black man a debt, whose arrears run back two hundred years. To give him schools and a chance of manhood is not to attempt payment, but only to acknowledge the obligation.

HEAR BOTH SIDES.

Shall we charge Tuition?

The views expressed in the communication below are from a source entitling them to a careful perusal.

HAMPTON, VA., April 9, 1869.

Dear Sir: In answer to the question asked in your April number, "Shall the Freedmen be required to pay tuition," let me state that my own experience is decidedly in favor of a small rate; say ten cents per week for each pupil. This does not bear hard upon them, as a rule, and it serves to greatly increase parental interest in, and visitation of schools; they look sharply after their money's worth, and both pupils and parents feel better and are better for it. The pay system was commenced here last fall, and has worked admirably, although there had been five years of free schools, and Northern teachers were replaced by colored under-graduates of the Normal school.

There has been no complaint; every Monday morning, the week's tuition is brought up to the teacher's desk, and it is amusing to see the little ones strut to their seats as if they did'nt owe anybody anything. Pay day is a bright day. The few Northern teachers here who preside over the pupil-teachers, and have had thorough experience of free schools in previous years—and are withal very capable women—give the strongest testimony in favor of paid tuition. They have seen fully into both methods and feel that the latter does the most good.

Attendance has been diminished by about one third by reason of the required fee—but most of those who left, were disorderly, indifferent and a dead weight upon the school—they lose little, the rest gain much.

It is remarkable that the most studious children attend as formerly—not one tenth of this class has been kept away.

The tone of the schools has changed; corporal punishment is abolished; suspension or expulsion is severe enough for those who come to learn. Self-respect is increased; self-reliance is encouraged; right relations between parents and teachers are established, and charity does its noblest work of helping those who help themselves.

Nothing would induce us to return to the old method of giving everything; that was once a necessity but its time has passed; we don't wish barrels of clothing, for the children do not, as they used to, hang around the teacher begging for shoes and raiment—they do however, come to the "Industrial Room" of the Normal school, where their mothers have made garments—thereby

earning and paying the tuition of many a child—and buy at cost price, what they need. Neither would we give free schooling, for, while it would be a blessed thing for some, it would pauperize others, and, so far, be an injury; no class of people is so easily pauperized as Anglo-Africans. It is almost impossible to give to them largely without doing as much harm as good.

Let me illustrate the working of our pay system. Little Shepard Mallory, aged six years, went to school last fall for the first time in his life, and with twenty cents, which he had earned by picking winter beans, paid for two weeks' tuition; the boy hasn't got over it yet—it made him feel so much like a man. A poor woman who could afford to send but one of her children to school this year, has cautioned the rest to pick and sell enough blackberries the coming summer, to pay next year's tuition. They can do it; any child in this poor neighborhood—and it is very poor—can do it, and work no harder than many of those who contribute to your treasury.

The secondary influence of this system is invaluable, it teaches thrift and foresight, and will turn many a penny from the candy shop to the school-room. It gives to parents a strong and often effective motive for abstinence from liquor and tobacco, for which in the poorest colored communities, an astonishing amount is spent. It bears down, but it braces up. With good management it works smoothly and carefully.

The "Lincoln" school paid in from Oct. 12, 1868, to March 31, 1869, $202.00. The "Baxter" school from Nov. 1, 1868, to March 31, 1869, $182.24. Each of these schools embrace four minor schools, and during the past year they have, in my opinion, been better schools and done more good than ever before.

One can with good heart appeal for help for Freedmen who have done so well, who are ready to do as much in the future, and are glad of the chance.

Three years ago I came here with ample proof and strong conviction that the colored man made a capital soldier, but with doubts as to his capacity for all the requirements of citizenship; of that the proof is not yet complete, but the conviction is strong, that a tender, judicious and patient, yet vigorous educational system will render him fully worthy of, and able to use well all the rights he has. But one thing is certain: southern education will never give him that system: it must be built up from the North, here and there, by way of illustration and example, in the hope of its final adoption in the South for all classes.

Yours truly,
S. C. Armstrong.

NORTH CAROLINA.

Wilmington, Mar. 20, 1869.

WARFARE AND VICTORY.

We entered upon the present month, with hopes strengthened, and hearts rejoicing in our work. The signs of the times are full of promise. God is raising the people from the lap of ignorance and vice. A better life awaits them. Men who are impatient to see the work of a generation accomplished in a day, may fret at delays, but the soul that trusts in God, rejoices in the certain renovation of the South. Do not Christians often forget that when a pure Gospel sweeps away forever the hated enginery of slavery, it strikes at a thousand things the Freedmen love, and to which they cling with the tenacity of depraved souls. Evils older than slavery, and vices lifelong, have to be brought under the power of truth, and their victims exhibit all the depravity they did in the days of our Savior, before the devils will go out of them. We try carefully to bring the weapons of truth to bear upon the legions of slavery, theft, in-

temperance, licentiousness, idleness, filth and confusion; and who is surprised if their struggles are severe? Long and weary months have we labored with families where vice and ignorance reigned, and just as we were ready to despair, the change came—a change often as marked as that of Saul of Tarsus.

QUIET POWER.

Our young people since the week of prayer, have evinced a very subdued and hopeful spirit. Our family prayer meeting is full to over-flowing with attentive listeners. Some are hoping in the mercy of their Saviour. Mr. Stone preaches three times on the Sabbath to interested hearers. There is a quiet work of grace going on in the colored Baptist church. I say quiet because it is unlike, in many respects, anything that ever occurred here before. Many of their own members look on amazed. Conversions frequently occur at home without noise or tumult, and the subjects of these changes go forth with the evident smile of God in their hearts. Fourteen have been added to the church. Oh it is good to be here! These evidences that God lives and walks among the people make our hearts glad. God's dear children can afford to pour out their treasures and watch and wait and pray, till the day of full deliverance comes.

ANNA AND BRISTO.

We have some signal instances of the new and better way by which God is leading this people. Just back of our first mission home at Beaufort, lived Anna and Bristo. Disorder reigned in their cabin. Occasional brawls, fumes of tobacco and snuff and oaths were mingled together. The kindness of our teachers won the heart of Anna. Mrs. B. taught her the alphabet and she began to spell out the precious message "I am the resurrection and the life." To our talks on the sinfulness of sin and the love of Jesus, Bristo would assent with an occasional grunt. But Anna, as time wore on, became absorbed in the precious, precious Bible. By a slow painful process, snuff and tobacco were banished from their home. The cabin lost the dirt from its corners. The table was transformed. The very air of the room in which they lived told us the millenium had come to one home. The rent was paid, hard earnings were laid aside, and at last, the house was purchased by the industry of the wife. Anna, found time for prayer and daily Bible reading. She had now a new mission, to visit the sick carrying little papers of tea and sugar, and speaking pleasant words of comfort to all she met. Nearly four years have past. If you go to Beaufort, call at a neat little cabin in the middle of a beautiful garden, owned by the industrious pair. You will find Anna with the smile of Heaven on her face, and not unlikely, with a large Testament spread upon her lap.

The irresistible power of this reconstruction is marked indeed. The Conqueror in this campaign leaves no waste in His track. Every secret spring of life starts afresh along His path. Happy, thrice happy, must they be, who by gifts and prayer and labor become God's instruments for clothing this Southern desert with life and beauty.

H. S. Beals.

GEORGIA.

Lincoln Home, Macon, Ga., March 2, 1869.

Soon after my arrival in Macon I commenced a systematic course of visiting among the colored people. My first call was at the home of a little girl named Indiana. She is one of my scholars, and has just begun to read in words of three letters. Her mother says it is Indiana's invariable custom, as soon as the supper-table is cleared, to get her slate and book and print the lesson for

the morrow. I inquired into their welfare, both temporal and spiritual. The children I find attend our chapel Sunday School. The father is a carpenter, and works hard for wages which are scarcely adequate to do more than clothe them all—a family of six; "but," said the mother, "I intend they shall all go regularly to Sunday School with such clothes as they have; if they have no shoes they must go without, but they cannot stay at home." I said to her, "Are you a Christian?" "No," said she, "but I am a well-wisher, and I want my children to have more privileges than I have had."

You have no idea what scenes of degradation we witness, nor how crushing the life of a missionary must be. We write you oftentimes but the brighter side of the picture, and we are glad to give you that, for when we have found it, it is very bright indeed—to us—and to you—brighter to us though, because seen in contrast with so much that is dark and fearful, that we are often compelled to cry out, "Who is sufficient for these things?

Again I went out, and found a poor woman—the mother of twelve children, living in a house neat and comfortable, but poor—serving God in the society of her household. The father here was also a carpenter, honest but poor. She said, "I often do not know where the next meal is coming from, and I have no other way to do but to trust in the Lord. I always trusts in Him and he does provide." She had been very sick but was still trustful and happy, uttering no complaints, though I well know what a lack of comforts her home presented. On my way home I bought some soda crackers, which I sent to her by her little girl, and left her in the hands of Him in whom she believes.

Still another is in my Sunday-school class and near fifty years of age. She is a devout Christian; her home presents an appearance of neatness and comfort surpassing that of many I have entered, and it is really refreshing to go there. She can read but very imperfectly and spells out her Bible lessons with great diligence. I have been to see her, and read to her the story of Elijah in connection with the lessons on the transfiguration, in which she was much interested. She has seemed troubled that she could not read the Bible any better, and grasps at all my proffered help with an eagerness that is delightful to behold. "There is one passage," said she, "that made de tears come to my eyes when I read it, and I shut the book and did not want then to read any more."

It was, "Suffer little children to come unto me, &c."

Said she "I have buried three little children, and I know what it means, I know they are in heaven."

Another member of my class related her experience upon becoming converted. It was similar to the stories of so many of them. She had been struck down, as it were, by some invisible power, and seemed to see Jesus in a visible form, and to hear his voice speaking to her with audible tones; then she said the trance-like state was over, and to use her own words, "my mouth was filled, and I shouted and sang the grace of the Lord."

She is always in her place in Sunday School. Last Sunday she said to me: "O you don't know how full of love our hearts are for you, teachers. We love you, and we pray for you every day.

Yours truly,

MARY E. HART.

MISSISSIPPI.

VICKSBURG, March 12th, 1869.

I have watched the movement of things among the Freedmen, with great interest and not a little anxiety. I have feared that the friends at the North would become "weary in well-doing" and slacken their efforts in behalf of this great work, before the time.

NOT EXPECT TOO MUCH.

Some have expected quite too much of these poor creatures. But four years have elapsed since these millions of men, women and children were liberated from slavery, turned out of house, home and employment without any means of subsistence, and a majority of them without a decent garment to cover them, and in the midst of a hostile race who had always claimed and held them as property, and who would infinitely rather see them going to their graves, than going to school. Unaccustomed to do business or provide for themselves; ignorant and debased in mind and morals; many of them old and infirm, broken down by hard toil and abuse, deformed in body and limb, sunk to the lowest degree of brutality that mortal man can be subjected to, what could be expected of them? Especially when the dominant class who owned the *soil*, and controlled the business and labor of the country, combined against them to keep them down? Under the circumstances, the improvement they have made is a marvel.

WOMAN IN SLAVERY.

But the work is only just begun. Under slavery, females were, (if possible) more utterly demoralized and degraded than the other sex; being doomed not only to *toil* for the profit of the master, but to pander to his passions and respond to his lusts. The dominant race being actuated by the double incentive of sensual gratification and pecuniary profit; the slave compelled to submit without remonstrance to the will of the white man, and having no character to sustain, what wonder that they should come to feel that fornication and adultery were *no crimes*, and that these vices should be general and almost universal among them? The question, how to avert this ever increasing and self-perpetuating tide of corruption and ruin, forces itself upon us continually.

NEW REFORM SOCIETY.

In Oct. last, after consultation and mature deliberation, it was thought best to organize a society among the Freedmen of this city, for the suppression of vice and immorality. Meetings were held, a constitution, by-laws and a pledge were adopted. The pledge is as follows:

"We, whose names are hereunto subscribed, do pledge ourselves to hold sacred and inviolable the marriage relation, and to discountenance any separation of husband and wife, save for the cause of fornication or adultery, and to use our influence in every proper way to prevent any violation of the seventh commandment: 'Thou shalt not commit adultery"; to promote chastity and moral purity among all classes, and especially, to guard the young of both sexes against the vice of lewdness, and to the utmost of our abilities to reform those who have already fallen under the influence of this vice. We also pledge ourselves to abstain from the use of all intoxicating drinks as a beverage; to refrain from the use of profane and vulgar language, and discountenance the same in others; to secure the proper observance of the Sabbath day, and by all means, to secure the education and elevation of our race."

LITTLE HELP FROM PASTORS.

We now have 250 names to the pledge. Invitations have been given to the pastors of the different colored churches in the city, to attend and aid us in this effort, but I am sorry to say that but one (and he, a Northern man) has ever attended our meetings or manifested any interest in the effort. The old adage, "like people like priest" is too true in respect to many of these "old shepherds," and before the people can be much elevated, they must have a different class of preachers. When the children we are now educating, come on to the stage, they will demand them.

Yours truly,

J. P. Bardwell, Supt.

ARKANSAS.

FORT SMITH, Feb. 25, 1869.

Most of the colored people hereabouts are doing well, and some are getting little homesteads of their own. The peculiar brogue and phraseology of the negro dialect are but little heard here now, and are rapidly disappearing, showing the aptness of the race for improvement, under favorable circumstances.

Public sentiment is gradually changing with regard to colored schools, as it inevitably must. At Van Buren, a town five miles from here, where there has been strong opposition to these schools, one of them is soon to go into operation, to be taught by an ex-confederate, as I am informed. The house has been erected by Government, and is now ready for occupancy. The new school system, which is just going into operation will greatly facilitate the change, and inaugurate an era of progress heretofore wholly unknown in this state.

Fayetteville, a town fifty miles north of this, has made a forward move by voting $12000 for the erection of a school building, and it is to be hoped that other towns will follow its worthy example at an early day.

JAMES O. LYMAN.

TEXAS.

GALVESTON, March 25, 1869.

DEAR BROTHER—It is a rainy day; dark clouds are emptying themselves, and every thing looks cheerless. The streets are almost deserted, if I except the children just let out of school.

From the door I look out into the drenching storm, and dubious seems the walk of ten blocks through it; and I cannot help the "Oh dear, how shall I ever reach home!" I actually begin to wonder if the little good I may have accomplished will pay for such a thorough wetting as I must get.

But just as I start out my good genius comes along, this time in the form of one of the deacons of the church; he comes to ask me to visit one of the sisters living near, and read to her. She is sadly afflicted with a lameness, which is very painful, and renders it impossible for her to attend any service.

No thought of wind and rain now—only the bright spirit of this "mother in Israel," which is sunny enough to lighten up the darkest and dreariest of days. Two blocks, and the earnest greeting falls on my ear, "I'm so glad you'se come, honey."

The great ebony hand nearly crushes mine in its gladsome grasp, and draws me into a chair at hand. I read to her, and such precious promises they are—promises which do my own heart good, as they do hers. Then she tells me how she loves and trusts this same blessed Jesus, who died for her, and in her earnest talk I forget all about the dark face, seeing only the white soul within.

"Honey," she says, "'pears like I had a vision the other morning. I thought I saw the Book of Life, and it was all written in great capital letters of gold, and so pure and clear I could see through it; and in it were written the names of God's children."

Then she tells me how God made all the stars, some so dim we can scarcely see them, but he cares for them, nevertheless, just as much as he does for the large, bright ones; and this, she adds, comforts her. An hour or more is spent with her, yet it seems scarcely a quarter of one. The rain without has ceased, and with sunshine in my soul I hasten home.

It seems to me I never met, even at home, one of a deeper love, firmer trust, or a richer experience, than this mother in the faith.

Thank God, we can report one, not only a convert to our blessed Savior, but won from the Romish church! She has been long in coming to this decision, but it is finally made, and a bright, active,

working Christian is added to the ranks of the soldiers of the cross.

Very truly, S. M. Barnes.

KANSAS.

VOLUNTEER WORK.

The enterprise, of whose progress we give a report underneath, is the result of the joint devotion of a Western professor and his wife. We noticed its beginning more than a year ago, and feel sure our readers will be glad to hear of its permanence and success.

——— Kansas, April 6, 1869.

THE KITCHEN SCHOOL.

Our kitchen school-room has been filled to overflowing—altogether too closely packed for health, comfort, or study; and had not our pupils been most patient and obliging, we could never have succeeded. Yet notwithstanding our inconveniences, we have sustained the reputation of being the best school in the region. Our great want is a school-room. Building materials are so high, that a school building is beyond our reach without aid, and where to look for the required sum, we know not.

TEMPERANCE.

The Lincoln Temperance Society is doing a good work—receiving new members every meeting. They gave a supper the 16th ult. from which they realized a sufficient sum to supply themselves with books, papers and tracts for the coming year.

SUNDAY SCHOOL.

Our colored S. school is the only one in High-Prairie that lived through the winter. It is very well attended. Nearly every one can now read the Bible understandingly, and learn verses to repeat each Sabbath. One member of my class repeats from twenty to fifty verses every Sabbath.

CHANGE FOR THE BETTER.

The trustees of the graded school-building, who ten years ago said that "teachers who believe that niggers ought to be educated, shall not be tolerated in our schools," this year gave permission to the colored committee to hold their Lincoln Society supper in their building. One year ago this past winter, sleighs used to circle around our house all hours of the night, and our slumbers were broken by the cries of "Niggerville!" "Nigger-lovers!" ringing out on the midnight air. All of the vilest abolition epithets contained in the pro-slavery vocabulary were transcribed on our fence boards and outsheds.

The past winter has been decidedly quiet. The midnight rides and shouts have not disturbed our slumbers, and the winter's storms have nearly obliterated the chirographic specimens.

PRACTICAL SYMPATHY.

We read with interest, from month to month, the accounts of your schools among the Freedmen. Our hearts are moved for those schools deprived of their teachers for lack of funds. We have cast in our mites and hope others will do the same, so that teachers may be returned to the needy. Enclosed please find $7.00, contributed by the school, except $1.25 by outsiders.

THE FACT IN THE CASE.

Col. John W. Forney, editor of the *Washington Chronicle*, has been making an excursion through the old slave States in company with a party of personal friends. He writes in the following strain from Virginia:

"The South is no place for Northern merchants, at least until the acerbities produced by the war shall have disappeared. The people will not buy from Northern merchants or storekeepers, and this fact accounts for the almost exclusive possession of the local commerce by native Southerners, who are nearly universally preferred to the new comers. But as farmers or manufacturers, or skilled mechanics, these new comers are making themselves comparatively independent. Bringing with them, as they do, their own wealth, either in money or in experience, and so enriching their neighbors and themselves at the same time, they become self-reliant and indispensable, creating their own society, and they will gradually break down the severe lines still maintained by the old inhabitants. What is called social ostracism operates steadily against all professional men or persons of small means who emigrate to the cities."

American Missionary.

NEW YORK, JUNE, 1869.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

ANNIVERSARY MEETING AT BOSTON.

An Anniversary meeting of the American Missionary Association will be held at the Tremont Temple, Boston, Wednesday, May 26, at 11 o'clock A. M.

Addresses will be delivered by Rev. Dr. Duryee, of Brooklyn, Rev. William B. Wright, of Boston, and others direct from the field.

Some excellent articles intended for this number of our paper are necessarily deferred—They will keep.

HELP THOSE WHO HELP THEMSELVES.

Our receipts in the last number of the "Missionary" show that the monthly contributions of "Freedmen for Schools" amounted to $2120.21.

THE AMERICAN BOARD.

An interesting fact is given in one of the letters in our columns. The Freedmen's church in Atlanta, Ga., under the care of the American Missionary Association, contributed $50 to the American Board—the only contribution to the Board from that State during the month, and perhaps the first contribution it has ever received from a church of Freedmen!

ORDINATION.

Mr. E. E. Rogers, of the senior class in the Yale Theological Seminary, was ordained an Evangelist on the 12th of May, by a council called by the Congregational church at Orange, Conn. Mr. Rogers is under appointment by our Association, and leaves for Gorgia at once, to enter upon his labor in the "Norwich Chapel" at Macon, and such other missionary work as he may find in the region round about.

THE WORK AHEAD.

The American Missionary Association has a great and an expanding work before it. The Freedmen are nearest and claim the first attention. Cuba will soon emancipate her slaves, whether the revolution is successful or not. South America will soon follow, and to these homogeneous masses, Africa will add her affiliated millions.

The friends of the Association should prepare themselves to meet the exact duty to which it is called and for which it is providentially fitted.

PROPERTY AND PERMANENCY.

This Association owns $200.000 worth of property at the South. The investment was most opportune, being made while lands were cheap, while many army buildings were being disposed of by the government, and while the Freedmen's Bureau could aid in erecting more substantial edifices. It gives us a permanent and an influential position in the South, and prepares us to do the essential work of founding Normal Schools and Colleges, which the States will not do.

This investment at a time and in forms where one dollar has been worth four, has, in several ways, added somewhat to the debt of the Association, but our patrons can see that our funds have not been wasted on transient efforts. Our earnest call for money is not to "pay for a dead horse," but to hold and utilize most valuable means for sustaining and enlarging our great work. Our debt should be removed that we may press to the fullest extent of usefulness, the valuable and permanent facilities we possess.

THE SABBATH SCHOOL MISSIONARY ASSOCIATION.

of the Thirteenth Street Presbyterian church, Rev. Dr. Burchard's, has made fifteen Sabbath schools glad with as many choice libraries. They gave us

three hundred dollars, and the publishers made it six hundred by discounts, which bought one thousand books, to be divided among these Sabbath schools.

How much these books were needed here, can only be realized by keeping in mind that these ex-slaves have been reading only from two to four years, that they had no books in their early childhood, have none in their homes, and that therefore, every attractive suitable publication that we send them will preach its truths over and over, in schoolroom, Sabbath school and cabin, and not unfrequently, by the highways. Money thus expended is lent to the Lord for His poor, the loan will be sure to bear good interest and be paid in full at maturity.

A CHURCH ORGANIZED AT SAVANNAH.

A COMMUNION SERVICE WANTED.

Rev. C. W. Sharp at Savannah, has organized a church of about twenty members. This church is in need of a communion service. If any of our friends, while providing themselves with a new service, wish to keep the old one still on duty for the Master, we commend to their attention, this new and interesting little church.

A WELCOME ADVENT.

The "Mission Home" at Atlanta hails the advent of a new and warmly welcomed member—a Piano—the generous donation of a friend in Mass.

Persons accustomed to the daily use of a piano can hardly realize the comfort and recreation which such an instrument will afford to those, who deprived of social privileges among their neighbors, must find in themselves and their work their only means of relaxation.

Rev. C. W. Francis, our Missionary at Atlanta writes:

The piano came without injury and is safely set up in our sitting room. It is a beauty of very easy touch, and sweet, pure tone. We are all gladdened and have showered blessings upon the head of the good unknown friend who has added so much to the comfort and Christian joy of our home. It makes one more strand in the chord which holds us in grateful regard to those who think of us at home.

HOWARD UNIVERSITY.

We are glad to copy from the *Washington Evening Star*, the following "settler" of the misapprehensions or misrepresentations respecting this building:

"An investigation has been made fully and carefully, by experts—contractors, builders, and chemists—and the committee report as the result of these tests that the buildings are well constructed and entirely safe; that the building blocks are, in fact, capable of standing three or four times the amount of pressure really brought to bear upon them, while they steadily harden by age. This it seems to us, ought to settle the question, and the University should now be allowed to go on with its work of usefulness, without further hindrance.

The University building, we hardly need say, is the most attractive feature in the surroundings of Washington, both by the beauty of its design and its agreeable color; and from its commanding position it is, next to the Capitol, the most conspicuous building in the District. A nearer view heightens the favorable impression. The walls are erect, massive, of burnt-brick firmness, and the visitor looks about in vain for any crack, flaw, bulge or sinking to account for the outcry against this material. Inside it is the same; walls plumb and perfect, without crack or defect, and although from its elevated position the building takes the full brunt of wind and storm, it stands without a tremor, as firm apparently as if built of solid rock. We were prepared to find a few shivering tenants shrinking away in some corner of the structure keeping a feverish look out over the shoulder for a collapse of the edifice over their devoted heads; on the contrary, we found the building fully occupied, all except the unfinished rooms, and these were alive with workmen rapidly preparing them for use."

EVIDENCES OF PROGRESS.

One of the Secretaries of this Association has enjoyed the privilege of accompanying Dist. Sec. Cravath in a tour of inspection in the "Middle Department" of its work in the South. The manifest

tokens of progress in the whole range of operations will perhaps furnish topics for future sketches in the "Missionary." At present we take the liberty of presenting from other pens some account of a portion of the scenes witnessed. The articles we copy are severely but necessarily abridged.

DEDICATIONS.

Nashville, Tenn.

The Building.

From the Republican Banner.

FISK UNIVERSITY.—HOWARD CHAPEL.—Howard Chapel, of Fisk University, which has been in course of erection for several weeks past, has been completed and now stands a model of architectural beauty. The building is of brick and its interior dimensions are forty by eighty feet. Owing to the steep pitch of the roof the chapel is thirty-four feet in height at the center. It is covered by an open timbered roof, the design being to allow the construction to be entirely seen and understood.

Most of the light comes in through ten sharp-pointed Dormer windows in the roof. These windows, while they afford ample light, avoid the glare which, in so many churches, is so annoying.

The outside appearance is elegant. The style partakes of the nature of modern Gothic. A handsome brick belfry, carried by two heavy projecting buttresses, appears in the center of the front portion, and a brick cornice runs all around the building.

Altogether the chapel makes a very fine appearance. Its style of construction is both useful and ornamental. Its total cost was but $9,500.

The Dedication.

A HISTORY OF THE INSTITUTION — ADDRESSES, ETC.—A PLEASANT AND INTERESTING OCCASION.

The dedicatory exercises of Howard Chapel, Fisk University, took place yesterday, as per announcement.

The exercises were attended by a large and deeply interested audience.

The exercises were opened with singing from the large and well drilled choir, consisting of pupils of the school, led by a cabinet organ of the largest size, from the house of Mason & Hamlin, New York.

Psalm cxxxii was read by Rev. J. C. McGee, of the Baptist College, of this city. The Lord's prayer was chanted by the choir. Prayer of invocation was offered by Prof. C. P. F. Bancroft, of Lookout Mountain Institute.

The choir sung "Joy to the World."

Prof. J. Ogden gave an interesting historical sketch of the University, with which the Chapel is connected.

COL. THOMPSON PRESENTS THE BUILDING.

As representing the Freedmen's Bureau, Col. J. Thompson presented the magnificent building to the people in an address, very brief, but full of feeling.

Gen. John Eaton made an earnest and appropriate address of acceptance.

After this, a hymn, "Lift Your Glad Voices," was sung by the choir.

Rev. M. E. Strieby, of New York, delivered the address, after which Rev. E. M. Cravath was introduced to offer the dedicatory prayer. This service was opened with a few remarks calculated to turn the minds of the people to the significance of the prayer. A feeling and appropriate prayer followed. The exercises, which were of great interest, closed with the doxology.

Selma, Ala.

From the Selma Times.

THE DEDICATION.

From an early hour yesterday morning, streams of our young colored population might be seen wending their way to the Broad Street Hotel, the starting point of the grand procession, which was to take part in the inauguration of the new schoolhouse.

The appearance of the children, dressed in white with blue sashes, was animating and cheerful.

About 11 o'clock the procession began to move, and the whole arrived and were seated in front of the new schoolhouse by 12 o'clock.

The edifice though not yet completed, is one of the handsomest of which Selma can boast, fronting on Bibb street, between North Avenue and Selma Street, and will be at once an ornament and a credit to our city.

The procession of children was probably the largest that has ever been in Selma, and their quiet, decorous bearing reflected great credit on all concerned.

After the procession had arrived at its destination, the exercises were opened with prayer by Mr. Cravath, of Cincinnati.

Mr. Sears County Supt. of Education, then followed in a few remarks, in the course of which he stated, that since his first attempt at teaching in this State the feeling had considerably changed, and those who then opposed it were now to be numbered amongst the warmest friends and supporters of the education of the negroes. He had now 70 schools in operation in the country, and hoped soon to add to their number.

A carol and chorus was then sung by a number of the pupils, which was well and effectively rendered, evincing a degree of training we were utterly unprepared for.

Mr. Cravath, of Cincinnati, Ohio, was then introduced, who said that buildings such as this were not erected by the American Missionary Society for the benefit of any particular class, though but one class now took advantage of it. He predicted that this day would mark a new era in the history of Selma. The education of the negro had been, and now was, the soul inspiring thought of thousands of people, and this, their triumph, was the result of great thought of God.

At the conclusion of Mr. Cravath's address a song was sung by a little girl in a highly creditable manner.

Judge Saffold was then introduced, and made a most effective speech, in which he dwelt on the advantages to be derived from this and kindred institutions, not only to our own people, but to the nation at large, and tendered thanks to the American Missionary Society for the liberality displayed by them in assisting to establish the building dedicated on this ocasion. Judge S. was followed by

Hon. A. White, who congratulated the assemblage on this auspicious occasion, which he said was significant of good to them and the country. He argued a new era for our people from this edifice in our midst.

A pupil then sung very nicely, "When the swallows homeward fly."

Rev. Mr. Strieby, of New York, made a speech, in which he urged the necessity and desirability of the colored people securing homes for themselves. He demonstrated the things most essential to promote their welfare and add to their well-being were industryeconomy, education and religion.

The proceedings were closed by the pronunciation of the Benediction by Rev. W. J. Lowry, of the Pres. Ch.

The school, we understand, is to be named the Burrell School House, in honor of Mr. Burrell, of Ohio, one of the largest subscribers to the Association.

INSTALLATION—ORDINATION.

A Congregational Council installs a pastor over a Freedmen's church, and ordains an Evangelist. —Yale College in Georgia.

Atlanta, Ga.

Our religious work in this city is becoming well established, and is full of promise. We have entered upon a new stage in its history, by the meeting of a council at the call of the church here, for the installation of Rev. C. W. Francis as its pastor.

A COUNCIL.

The council, which was small, owing chiefly to the great distances which separated the "neighboring churches," assembled in this city at three o'clock Monday P. M., March 29th, and organized by electing Rev. E. O. Tade, of Chattanooga, Moderator, and Rev. E. M. Cravath, of Cincinnati, District Secretary of the A. M. A., Scribe. From the documents submitted to the council it appeared that the call to the pastor was unanimous, and the church united and hopeful. The number of members had increased from eleven to fifty-eight during fourteen months, and there had been additions at each monthly communion season during that period, save one. The people had raised, out of their deep poverty, $265, within a year, for religious purposes, besides nearly an equal amount for the support of schools. Of this sum nearly $200 was given to the A. M. A., and $50.50 were sent to the American Board, being the only donation the Board received from the state.

A DOUBLE EXAMINATION.

The council had also been requested to advise in regard to ordaining Mr. E. B. Bingham to the work of an evangelist. Mr. Bingham was a college classmate of Mr. Francis, and a graduate of the last class from Yale Theological Seminary, and is now acting as a superintendent of schools in Augusta, Ga.

The examination was satisfactory, and the council voted unanimously to proceed to the public services of ordination and installation the same evening.

THE PUBLIC EXERCISES.

The proceedings of the council had been closely watched by a large audience, to whom they were an entire novelty, and at the evening service the house was filled. The introductory services were conducted by Rev. E. A. Ware, of Atlanta, a classmate of the candidates at Yale. The sermon was preached by Rev. M. E. Strieby, of New York, one of the secretaries of the A. M. A. It was founded upon Psalm 44: 1, and was an exposition of the principles and history of Puritanism, appropriate, as the speaker remarked, to an occasion when two sons of the Puritans were, under these peculiar circumstances, to be set apart to the work of the ministry. Mr. Strieby had preached the sermon at the

ordination of Mr. Francis in New Haven, before he came to this field. The charge to the pastor and the church was given by Rev. Mr. Cravath; the installing prayer and right hand of fellowship to the pastor by Rev. Mr. Tade; the ordaining prayer by Rev. Mr. Strieby; the right hand of fellowship to the evangelist, [one of the happiest and most touching exercises of the occasion. *Ed. Am. Mis.*] and concluding services, by Rev. Mr. Francis; benediction by Rev. Mr. Bingham. All the exercises were appropriate, pointed, and well appreciated by the large audience who witnessed them. The occasion had a peculiar interest from the fact which was alluded to by Mr. Cravath in his charge, that this was the first instance of setting a pastor over a church gathered under the auspices of of the A. M. A., the first service of the kind in the city, and probably in the state, and almost the only one in the whole South. This church is now walking under the light of God's special presence, and within a few days several have found the Savior; we hope the good work received an impulse from this service, which will not soon be forgotten. The experience of each month in the field demonstrates to us the value and necessity of just such christian efforts. The education of large numbers of young people now going forward may not prove the greatest blessing to them, if no better provision is to be made for their religious wants than most of the old churches furnish. They can hardly be expected to have a very great respect for ministers utterly illiterate, as many of them are, especially when, as is too often the case, ignorance and immorality are united. Will not the young people naturally come to despise religion itself as represented by such men, and sink down into utter indifference or skepticism, or find repose of conscience within the fold of Romanism?

ROMANISM.

Just now, in this city, the Romanists are making most strenuous exertions, and have gathered a large Sunday-school and congregation, mostly of those who have received some education, and are laying the foundations for the largest church edifice in the city or state. Permanent christian institutions for training educated teachers and ministers, and well established local churches, which embody and reflect the purity of Christ's teachings, are the real and great needs of this region to-day. The more thoroughly our good friends at the North ponder on the situation the more deeply will the conviction be forced upon them, that just here is the great mission-field of this generation, and if it is to be saved, the prayers and benefactions of all who love their country as well as Christ's cause must be poured out in a constant, full stream. C. W. F.

Apropos of this letter, we clip from a correspondence in the N. Y. Tribune, the following letter from the little black boy to whom allusion is made in Whittier's verses, "HOWARD AT ATLANTA." It shows that our Brother Francis is not laboring in vain at Atlanta, nor on poor material:

WHAT THE NEGRO BOY WROTE THE POET.

"*Mr. John G. Whittier:* MY DEAR SIR: I have heard your poem read, and like it very well. I go to school to Miss Twitchell, from Connecticut. I study Third National Reader, Davies' Intellectual Arithmetic, Walton's Written Arithmetic, and Geography. I have a very good teacher. We have a very nice Sunday and day school. Our pastor, the Rev. C. W. Francis, to is be installed this evening. He has been the cause of many coming to our Saviour, and so it is with the teachers; they are very kind. I am a little miller boy, and expect to go to work this week. You make a mistake in thinking that I said 'massa,' for I have given up that word. I thank you very much for your interest in our people. Very respectfully.

RICHARD B. WRIGHT.

"*Atlanta, Ga.*, March 29, 1869."

STORRS SCHOOL, ATLANTA, GA.

The Methodist Advocate, published at Atlanta, Ga., gives the following notice of Storrs school and its recent exhibition.

"Storrs school, in this city, supported by the American Missionary Association, is, we suppose, one of the best Freedmen's schools in this country. It commenced three years since, but has had during only two years suitable facilities for efficient work. On Wednesday evening of last week, the school gave its third annual exhibition, attended by

a large audience. We observed some of the most intelligent and genteel families (white) with whom it has been our pleasure to be acquainted, in attendance.

"To say that the exhibition was a success is tame, nor is it half the truth to merely state that we were pleased with it. We were both astonished and delighted. Nothing but personal observation could enable us to realize the measure of success attending the efforts of the colored schools. Not only in rehearsals, music and *tableaux vivants* did this school excel, but what is infinitely more important, in real brain work—in recitations, in mental arithmetic and grammar.

"We are gratified to learn that this school is soon to develop into a Normal College of the first class, government aid having been already obtained for that purpose."

OUR SOUTHERN WORK.—ITS LIGHTS AND SHADES.

One of our excellent teachers writes us, expressing the opinion that the "American Missionary" does not exhibit sufficiently the *dark side* of the negro character, and alleging that the people of the North would be startled if they knew how very dark that side really is.

On these points we wish to say:

1. The "Missionary" aims to give *both* sides. An examination of its pages will show that, in editorials and in the correspondence of the teachers, this aim has been realized.

2. We think the people of the North who are interested in the Freedmen *do* understand quite well both sides of his character. They are ready to impute to him his full share of the depravity he inherits from Adam and slavery, they admit his ignorance, conceit, vanity and untruthfulness, his love of tobacco and strong drink, his fearful tendency to unchastity, and his emotional piety, bearing so little fruit in practical life; but they also credit him with his somewhat remarkable natural traits of character, his instinctive faith, hope and love, his endurance under oppression, his forbearance in freedom, his enterprise, industry and thrift under his present disadvantages, his altogether unusual love for learning as compared with the whites around him, or with foreigners coming to our shores, and above all, his attainments in religion under the amazing hindrances of slavery, and his eagerness for a better religious development now.

They believe, moreover, that he has been so long misrepresented by the ruling classes at the South, and that there are enough people still who are ready to perpetuate the misrepresentation, that it is somebody's business to give the other side of the story. We feel that our Magazine has a duty to do in this respect, and we are free to confess that we enjoy the opportunity of discharging it.

3. The local surroundings of the missionary or teacher have much to do in tinging his views. If he is pleasantly situated he makes a cheering report; if he is called to discomfort, opposition or ill-success, he draws a dark picture.

We have placed below several letters—each interesting in itself—illustrating this fact and at the same time exhibiting the varied experiences, hindrances and successes of our teachers. One of these letters is from the pen of the teacher who arraigns the "Missionary" for its too favorable coloring.

——— Va., Feb. 1, 1869.

The smoky, damp basement in which I commenced to teach, as it only extended under part of the church, soon became full, and I obtained permission of the Trustees to take a class up into the audience-room, but the first day was ordered down by the pastor. There was no room below, so in the middle

of January a class of fifty was taught out of doors; since then, for two weeks, the same class has recited in an old kitchen, which will not hold them all, but accommodates a *few at a time*. Yet even under these circumstances the children *will come*, and an entirely new school of sixty pupils has been collected during the past month, with constantly increasing numbers.

The night school has been greatly disturbed by noisy religious meetings overhead, which at times have been almost deafening, yet the number and interest increases. It is astonishing to see the patient application of these people, when it would seem impossible for *trained minds* to study at all.

The same teacher writes again:

There is no equal to this colored minister. His ingenious and persistent opposition to every plan for the educa- of these children is a favorable comment on the ability of the negro.

A plan for a little addition to our room passed the vote of the "Quarterly Conference," notwithstanding it was opposed by the minister till past midnight; but as the matter had to go before the Trustees there was still a chance of mischief, and the preacher was not slow to improve it.

Before the decisive meeting I walked many a mile to talk to the Trustees at their work, that at the time they might not yield to the persuasions of the other side.

When the evening came the preacher was chairman. He kept us till after midnight, would not allow me a word of advice or comment, and after trying with all his might succeeded in preventing a vote to build the addition.

But presently a little African ingenuity was displayed on the other side. One of the Trustees strongly in favor of the school made such an overwhelming speech that a unanimous vote was taken to *build a school-house!*

After this the chairman tried to make the people think they had no right to put up one, and the meeting finally broke up without any regular adjournment. As one Trustee after another passed out the minister was still left contending, and I don't know but he remained all night and talked to himself.

However, as this opposition is caused by the ignorance of the people, which blinds them to their own interests, it is only an additional reason for doing all we can to educate them.

Yours truly,

———

——— Ga., March 8, 1869.

NEW HOUSE—THANKFUL FOR A CHANGE.

After months and months of teaching in most uncomfortable places, up-stairs and down, in tumble-down churches and poorly-lighted rooms, in corn-cribs and in warehouses, at last we have a new, large, cheerful, well-appointed school building of our own. The contributions of those whose names fill three or four pages of every number of your magazine have aided us. The Bureau has borne the largest share of the burden — and Yankee carpenters have given us straight lines, symmetrical proportions, windows and blinds that will shut, and locks that are right side up.

SOUTHERN ENTERPRISE.

Only the man who has tried it can tell the delays and trials one is subjected to in this region, when he tries to build in a hurry—to push things. I do believe that money loses something of its potency south of Mason and Dixon's line. The sawmills will break down, and lumber is always green, and the bricks are soft-baked, and Freedmen will not work in the rain, nor willingly in the cold, and they do make such bad joints, and do so complain of Yankee bosses, and Georgians do ask such prices for small services!

BEAUTIFUL FOR SITUATION — THREATENED WITH AN OUSTER.

We were fortunate in securing in some respects the best lot in town—a full acre, finely shaded, central, adjoining the residences of some of Bainbridge's first citizens, and cheap.

Two or three unreasonable men who have not yet ascertained what model schools are conducted by A. M. A. teachers have threatened us with a law-suit, and will in sober earnest attempt to oust us from our house and attach the land and building. But with Christian weapons we are to meet them, and we have Christian faith to believe we shall put them to flight.

THE RIGHT SORT OF OPPOSITION.

Others are attempting the organization of schools themselves, and at a nominal price, offering to teach the negroes more in a very short time than they can learn in Yankee schools in a very long time.

DEDICATION.

On the 3d of December, 1868, the Bureau carpenters reached Bainbridge, and on the 3d of March, 1869, the keys of the completed building were brought to us. On the 6th inst. following, the paint on the doors and black-boards hardly dry, a goodly number of freed-people and *four* whites assembled within its walls to dedicate it to educational and Christian uses.

The exercises were brief, and consisted of prayer, singing, report of the Superintendent, and addresses by visitors, white and black. The remarks of the colored speakers should have been reported—so replete with expressions of admiration, gratitude, and praise.

The exercises were closed with "America," sung by an audience composed of those who, six years ago, could call no place on earth "My country."

Yours sincerely,

A QUIET WORK OF GRACE. CHILDREN COMING TO JESUS.

Memphis, April 10, 1869.

My dear little ones *are* coming to Jesus. He *does* put His hands upon them and bless them. Yesterday we had a prayer meeting, in which sixteen little girls testified that "He had forgiven their sins," that he "had washed their hearts," and that "they now belong to Jesus." There are others who were not present, who give the same precious testimony. O! I dare no longer doubt that this is indeed God's work. I must acknowledge His great mercy. At one of our meetings this week, there were but two present who were not weeping and sobbing, some thanking Jesus for what He had done for them, others, crying for mercy; there is such brokenness of heart manifested, and then it is so easy for them to believe that He who died for them, will surely forgive and save them. In several instances they have come to me, and told me that Jesus had forgiven their sins, "When?" I ask. "When I went home from prayer-meeting, I got alone with him, as you told us, and when I asked him to give me a clean heart he did." One little girl often tells of "going to the swing tree to pray." Another, frequently comes to me and whispers: "I prayed for you last night," and it is indeed, a comfort and strength to know that these lambs of Jesus pray for me. God is with us in school all day, often in our morning exercises, there is a murmur of prayer all over the room before I have ceased praying, and at recess, or when I can speak a word, almost every little heart is tender, manifestly touched by God's Spirit, and I am astonished to see the clearness with which they apprehend spiritual truth. Surely God *is* good to come so near to these little ones, and to His Name is the whole praise ascribed.

Very truly,

Henrietta Matson.

Items and Extracts from Letters.

"TIGHT RULES."

At the dedication of the new schoolroom a colored man said that when a slave he walked four miles of Sundays to get a copy to write by, and "so tight were the rules" he never saw the man who wrote for him. He had paid a dollar a day for lessons.

AN "ESSAY." "THE MONTHS."

One of our teachers sends us the following composition written by a colored man fifty-six years old. He has advanced in his studies as far as multiplication and is learning very fast.

"Description of the months. March with her blustering ways and sommey days debars old people from day to day. And April her sunshine and raney days. She clares the way for lovely May. June, the month that makes the hay all over the medder in every way.

HENRY JOHNSON."

A REVIVAL IN ATHENS, GA.

"The Lord has been with us and blessed the feeble efforts of his children in bringing a number of our dear children into the fold of Jesus. Thirty-two, most of them young people, have already related their experience and been received into the Baptist church.

Though not free from trials aud discouragements still we find this a blessed place in which to work for Jesus. We teachers have a season of prayer together every night just before retiring, when we especially remember the young people. I need not tell you that this is a precious hour to our souls when we get near the throne of God. How true the promise: "He that watereth shall himself be watered." Pray for us.

"FOR THE HEATHEN."

Last Sabbath as our scholars passed out of school, two bright little black girls from the infant class came up to me and put *fifteen cents* into my hand with the words, "*For the heathen across the water who don't know anything about God!*" I wish I could send the identical pieces, but weight prevents. May He who blessed the widow's mite send His blessing with these.

ONE-SIDED CORRESPONDENCE.

One of our missionaries in a letter to a church with which he is supposed to "correspond" says:

"After writing two long letters without awakening any response from my audience, I hardly know whether to go on, presuming that silence means assent, or to regard the Church, Sabbath School and pastor as myths."

Are there no other churches besides the one in Ohio to which this might apply?

VISITS AMONG THE AGED POOR.

BY A TEACHER.

Though there are several colored people in this county, who are carrying on farms, yet there are many more who are too poor to get bread to eat.

OLD AUNT COMFORT

is an old lady who is ninety years old, and who has no one to give her a piece of bread. I saw her a few days ago "down town," she having walked four miles with her basket; "to see if somebody would not pity her and give some meal." I had a conversation with her; and she told me that she had no one to do anything for her. "Are you not too old to be out here, four miles from your house, with that large basket?" "I am ole, but must I stay at home and die of starvation, because I am ole?" "Are those the best shoes (pointing to the rags and strings that were tied about the old lady's feet,) you have?" "Yes, chile, these shoes are the only ones I have had for many long years." "Why do you not have a pair of new ones?" "I cant get bread to eat, much less shoes. I can make out with old rags on my foots, if I can get bread. I have nobody to give me so

much as a pipe of *barcar* (tobacco) much less a dress. So I must beg somehow." (the colored people use the term tobacco to signify the very least of gifts.) I saw her condition, and told her to come in the store with me. She did. I gave her some coffee and sugar, and a pair of shoes, of some little money sent me by a friend, whom God bless! I wish the North was full of such friends!

The old lady could not find words to express her gratitude; I saw as the token of her gratitude, tears running down her care worn cheek. I was confident of having made one of God's children happy.

OLD UNCLE AND AUNT HEATH

live three miles from my school-house, in a small log hut with a niece who also is as poor as they. I had to stoop to get in at the door. I took her some dainties, and the old man a suit of old clothes. I heard before, that she was sick. I found her sitting up. The poor old creatures were overjoyed when I opened my treasures. Uncle Heath and his wife are very old, with no children to do anything for them. He passes my school house every week, and the poor old man asks the children for cents. They give him some when they can. He comes with his staff and bag every week to see what he can get. When he gets his little meal, he starts home—three miles—to be three hours in going. He has not stood straight, this twenty years, being bent by age and rheumatism.

POETRY.

—:o:—

THE NEGRO IN THE INAUGURAL PROCESSION.

An officer of this Association was present at the Inauguration of President Grant; and, impressed with the significance of the black man's presence, wrote in plain prose, a sketch of the scene. This, falling into the hands of a lady, formerly one of our teachers, was, in a few hours, transposed as follows.

Before the steps of the Capitol,
See the eager thousands stand,
Every eye intently scanning
The new ruler of the land.

Oh, the shoreless sea of faces,
How it surges to and fro!
List! the hum of myriad voices,
As of waves that come and go.

There are groups of jeweled women
Filling each window seat,
There are throngs of weary strangers
Threading the crowded street.

Yet my thoughts from the present are [turning
Old memories to retrace;
And half sad, half joyous feelings,
Chase the tears from their hiding place.

'Tis not the roar of the cannon,
(I've been in the battle fray.)
'Tis not the brilliant pageant
Makes me a child to-day.

Mid the glittering white battalions,
See that dusky faced band,
Marching side by side so proudly,
With the Stars and Stripes in hand.

How came *they* in that procession?
They, who, not long ago,
Wherever the white man gathered,
Feared their faces to show!—

They, who as household chattels,
Were bartered away for gold,
And in this same city's shambles
Stood to be bought and sold!

How came they here with their free- [dom
Close by the white man's side,
Gracing the nation's triumph,
In the hour of its pride?

Answer, O much beloved martyr!
So near to my heart to-day,
How came the dark skinned faces
Amid this pomp of display?

"Go, look on the Southern battle-fields,
Stand by the graves of the dead,
And know that the bondman's freedom
Was the cause for which they bled!"

O race, by your costly redemption,
Prove worthy—quit you like men,
Let no chains of sin or folly
Make slaves of you again!

And thou, chief of this great Republic,
God grant thee ne'er to forget,
That as it deals with the colored man,
So will God deal with it yet.

Children's Department.

A REASON FOR HOPE.

The following conversation took place with a slave, an old man, on one of the Southern plantations:

"You are an old man; will you not die soon?"

"Yes, I know I must."

"Where do you expect to go to?"

"I think I shall go to the good land."

"Why do you think you will go there?"

"I cannot tell; but the nearer I come to death, somehow Jesus and I get closer together."

A BLIND CHAMPOLLION.

An Interesting Case.

BY A TEACHER.

A *blind* boy often calls at our room to hear us read and talk, who is *very anxious to learn to read.* He has learned his letters, by feeling the raised letters upon tomb-stones, stoves, &c. He has read all the letters on our stove, and when he finds a stove not heated, feels for the letters upon it and asks what they spell. He is a devoted Christian, attends all the religious meetings, and takes an active part in singing, speaking and praying. He is a good boy to work—can do many things—helps his mother to wash, chops wood, breaks hemp, &c. He says it would give him *great joy* to have a Bible with raised letters so that he could read the Word of God himself. He says he lies awake nights and thinks about and prays for the teachers. His mother and step-father are hard-working, Christian people, struggling to support ten children five of whom, attend our school. Will the little readers of the "Missionary" contribute enough to purchase for JAMES WILSON the blind boy, a Testament or Bible with raised letters? He attends the young people's prayer meetings we have established, and it would do your heart good, to hear him talk and pray. Now dear girls and boys, if each of you will send one dime to Rev. E. M. CRAVATH, 176 Elm St., Cincinnati, to buy the blind boy a Bible, I promise you shall hear more about him, by and by. One mile from here there is now making $1000 worth of whiskey per day. You would like to hear whether the Juvenile Temperance Society succeeds in breaking up this "Distillery."

DEFINITIONS.

A little colored boy who wanted to live in one of the mission families, was asked what he could do.

"Anything," he replied, "I can chop wood, build fires, and draw water, and go to the Post Office, and so forth."

"We shall want a smart boy, one who can study and work besides, and do a great deal," said the superintendent.

"I guess you won't want me to do so much as they did where I lived before. *They* worked me *hard.*"

"What did you do?"

"Too many things to think of. All sorts o' work. Mindin the cows, pickin up chips, going to the store for flour, and sugar and meal and brooms and salt, and so forth."

"What does 'and so forth' mean?"

"It means a heap of things put on that you can't call."

"What does 'heap' mean?"

"Three is a heap, four is a pile, and six or seven turns is right smart."

He got his place.

One day he was told to make less noise.

"Why, Mr. ——— we want to enjoy ourselves. What makes you like so little fuss?"

Business Letter.

SUGGESTIVE DISCOVERIES.

BY AN OLD FRIEND.

Enclosed please find five dollars, which sum I wish to be applied to the general purposes of the A. M. A.

It is now a long time since I made a remittance to the Association, although I was among its earliest patrons. I have neglected to do so for two reasons, both vitally erroneous. After emancipation I somehow imbibed the impression that as the bondsman was free, my duty towards him had ceased, and that hereafter he must work out his own destiny.

Upon sober second thought however, I am convinced that he as much needs still further aid in securing all the rights of American citizenship, and an education sufficient to maintain him as he first did in obtaining his liberty.

A second reason for this neglect of duty lies in the fact that I feared our *means* were growing less. I find however, that the longer I postpone contributing to the Association, or to any other object of benevolence, the more impoverished I become.

I trust that hereafter I shall be disposed better to discharge my duties and thus secure a better title to the blessing.

RECEIPTS

FOR APRIL, 1869.

MAINE.

Bath. T. E	$ 25
Bethel. R. B. W	50
Castine. Lucy S. Adams	20 00
Ellsworth. Mrs. L. T. Phelps $15, Young Ladies' Prayer-meeting $5	20 00
Farmington. Joshua Bullen	30 00
Gardiner. Cong. Ch	15 31
Madison. Mrs Hannah S. Reed	7 00
Rockland. A. F. J	25
Saccarappa. Cong Ch	13 50
Searsport. J. Y. Baker	2 00
South Bridgeton. Mrs. Lydia P. Foster	5 00
Woolwich. Cong. Ch	4 00

NEW HAMPSHIRE.

Amherst. Friends, pkg of C., val. $20.	
Chichester. J. W. Chandler	1 00
Colebrook. Cong. Ch	10 11
Derry. First Cong Ch. ($24 of which for *a S. S. Library*) $55.02, Jeannette Humphrey $10	65 02
Goffstown Centre. "S. F."	5 00
Holis. Cong. Ch	39 40
Lisbon. Mrs. Amos Parker $2.80, and b. of C.	2 80
Milford. B. of C	
Mount Vernon. John Elliott	2 00
Nashua. Mrs. William Taylor	5 00
New Market. First Cong. Ch	20 74
Peterboro'. Cong. Ch	5 00
Plaistow and North Haverhill. Cong. Ch.	17 37

VERMONT.

Barton. Cong. Ch	32 00
Bennington. Mrs. M. B. Kingsley	1 50
Brattleborough. Mrs. Betsey Van Doorn.	5 00
Chelsea. Dea. Samuel Douglass $30, —— B. of C	30 00
East Barnard. Mrs. Crain $5, Levi Belknap $2	7 00
Enosburg Falls. F. P. Leach $2, Samuel Kendall $1	3 00
Forestdale. Charles Powers	5 25
Glover. Cong. Ch	15 00
Hartford. "A Friend."	1 00
Montpelier. Zenas Wood $7, Joseph Poland $5.50. H. Ward $2, 4 individuals $1 each, Others $1.50, Cong. Ch (add'l) $2	22 00
Norwich. Cong. Ch	40 87
Peacham. Cong. Ch	41 35
Post Mills. L. Hinckley $2, Cong. Ch. $18.	20 00
Queechy. Rev. J. W. Kingsbury	3 00
Roxbury. Cong. Ch	36 00
Rupert. Cong. Ch	22 00
St. Johnsbury. Friends, b. of C. val. $50	
Thetford. Cong. Ch	49 30
Underhill. Female Cent. Soc	8 50
Waitsfield. "A. B. F."	5 00
Wells River. Cong. Ch	40 00
Williamstown. Joel Bass $15, Cong. Ch. $8.26	23 26
Windsor. Cong. Ch. bal. to const. Mrs. Ann Eliza Byington, Mrs. Sarah C. Hawley, Mrs. E. W. Lemmex, Mrs. Abby B. McIndor and Miss Sarah A. White. L. M's	17 21

MASSACHUSETTS.

Abington. Mrs. Richard Vining	5 00
Acton. Geo. W. Coleman, b. of C	
Amesbury. Mrs. Eunice Griffin $5, 4 individuals $1 each, others $1.50, Mrs. A. Bagley $2, 9 individuals $1 each, Mrs. Mary A. Perkins and others $4	25 50
Amesbury and Salisbury. Union Evan. Ch.	15 85
Andover. C. M. B	50
Attleboro'. James McClatchey	5 00
Blackstone. Cong. Ch	20 00
Boston. Rev. George Camden $25, W. S. Pand $1, Am Tract Soc. 2 b. of Books val. $350., Mass. S. S. Soc. b. of Books, Mrs. Ayres 2 bdls. of C	26 00
Boxford. "A Friend."	5 00
Cambridgeport. Mrs. Bridges	1 00
Chalestown. Ladies' Freedman's Aid Soc. $40, Thomas Edwards $20	60 00
Chelsea. Chestnut St. Cong. S. S. $90 *for a teacher*, Rev. J. A. Copp, D.D. $50, —— Four b. of C	140 00
Danvers. K. H	2 00
Dorchester. Mr. Holmes $50, F. F. 50	50 50
East Abington. Third Cong. Ch	63 14
East Randolph. Ladies, *for two rooms*, $70, and two b of bedding, val. $80.27	70 00
East Somerville. Orthodox Sab. Sch. (Franklin st.)	300 00
Easton. Evan. Cong. Ch	31 00
Fall River. Central Cong. Ch	213 04
Foxborough. Daniels Carpenter $100, "A Friend" $2	102 00
Framingham. Mrs. Sally N. Brewer $10, George Nourse, Miss S. A. Temple and Wm. P. Temple $5 each, Mrs A M. Parsons $3, Ladies b. of C	28 00
Gardner. Asa Richardson	20 00
Granby. Members Mrs. C. M. Cushman's S. S. class, half b. of C	
Greenwich Village. P. E. P	52
Hanson. Joshua Perry	100 00
Holliston. Cong. Ch. $32.70, Ladies' Benev. Soc. b. of C. and $2.50 *for freight*	35 20
Hopkinton. Cong. Ch. $12.82, Sab. S. $15, C. M Freeland $2	29 82
Lanesville. Joseph Blood	1 00
Lawrence. J. A. Austin, b. of C	
Leominster. Ladies' Sew. Circle, b. of C., val. $69 38	
Lowell. First Cong. Ch. $225.74, Appleton St. Cong. S. S. $20	245 74
Mansfield. Cong. Ch	17 30
Marlboro. Union Sab. Sch	110 00
Millbury. Mr. Gough $4, A. Hayden and A. March $1 each	6 00
Milton. S. D. Hunt	10 00
Nantucket. First Cong. Ch. $15.40, Ezekiel Hallett $10	25 40
Newburyport. Prospect St. Cong. Ch	200 00
Newton Corner. Ellen D. Jackson, b. of C.	
Northampton. First Cong. Ch	763 90
Northborough. First Ch. Sab. Sch	50 00
North Bridgewater. H. M. Littlefield and wife	6 00
Norton. Miss Ann E Carter	12 00
North Dighton. Coll. by Mary Ide	200 00

Northfield Farms. M. E. H..... 25
North Weymouth. First Cong. Sab. Sch... 11 81
Orange. Rev. A. B. Foster..... 5 00
Peru. Individuals, by S. S. Bowen, P. M. 1 00
Plymouth. Cong. Ch..... 34 06
Reading. Bethesda Ch..... 160 28
Rockdale. E. Dunbar $1.50, R. Whittemore $1, M. W. 50c..... 3 00
Sandwich. Eliza W. Wells..... 6 00
Sheffield. Rev. Mason Noble, Jr..... 5 00
Shrewsbury. Cong. S. S., Miss E. Ward's class $3 50, Mrs. A. B. Knox and S. S. class $2..... 5 50
South Amherst. Cong. Ch..... 22 00
South Boston. Friend Tilden..... 5 00
South Deerfield. Friends, b. of Provisions by C. A. S.....
Stockbridge. Mrs. Gillett..... 5 00
Stoughton. Betsey E. Capen..... 2 00
Sunderland. Cong. Sab Sch..... 100 00
Tewksbury. ——..... 5 50
Townsend Harbor. Cong. Sab Sch..... 5 50
Upton. Mr. and Mrs. Z. D. Johnson $2, Others $1.10..... 3 10
Wakefield. Mrs. Lucinda Spaulding..... 75 00
Wayland. Sab. Sch..... 12 17
Wellesley. Cong Ch..... 62 00
Westborough. Evang. Ch. Mon. Con..... 24 25
West Boylston. Ladies' Benev. Soc. of 1st Cong Ch. b. of C.....
Westminster Reed Merriam..... 5 00
West Newton Cong. Sab Sch..... 100 00
West Scituate. Mrs. D. A. Clapp..... 5 00
Weston. Mrs. M. A. H. Bigelow..... 225 00
Weymouth. Second Cong. Ch..... 24 20
Williamstown. Dr. Hopkins $15, Robert Clark $5..... 20 00
Winchendon. North Cong. Ch. ($6.50 of which for *Winchendon Sch.*)..... 23 00
Worcester. Old South Ch. (in part) $478, Ladies' Benev. Ass'n, Old South Ch. $200, Union Ch. $118.34, Chas. H. Morgan $100, Mrs. Mary Rice $60. to const. RODNEY MERRICK RICE and Miss MARY ELIZABETH RICE L. Ms., Mission Chapel Ch. $60, to const. JOSEPH C. BARRETT and Mrs. SARAH A. BARRETT L. M's, W. Richmond $75, Christian Ch. $20, Miss Elizabeth Wheeler $3..... 1114 34
Yarmouth. Cong. Ch..... 58 71
—— "A Friend" piano, val. $550.....

CONNECTICUT.

Abington. William Osgood and A. Peck $2. ea., Others $1..... 5 00
Avon. Mrs. S. Andrews..... 15 00
Brookfield William Biddle..... 1 00
Chester. Samuel Silliman..... 5 00
Cornwall. Rev. M. I..... 50
East Hampton. Capt. A. N. Niles pkg. of hardware, val. $13.40.....
East Hartford. Cong. Sab. Sch..... 6 00
Enfield. A lady, one set of Mitchell's Outline Maps.....
Guilford. Third Cong. Ch..... 50 00
Hampton. Mrs. S. M. Bowers..... 2 00
Hartford. Estate of Alfred Smith, by H. A. Pitkin, Ex., $4,000, Asylum Hill Cong. Ch. $371.40, Rev. M. P. S. 50c..... 4371 90
Higganum. Cong. Ch. $26, Selden Gladwin $10, Mrs. Nancy Gladwin $5, E. S. Brainard $3..... 44 00
Lebanon. Exeter Ch. and Soc..... 20 00
Manchester Centre. Cong. Sab. Sch. for *a Teacher*..... 200 00
Middletown. A. M. M..... 50
Montville. Cong. Ch, to const. REV. WM. M. BIRCHARD, L. M..... 50 00
New Britain. MRS. HORACE WELLS, to const. herself L. M..... 30 00
New Haven. Prof. E. E. Salisbury $150 for *School*, "A Friend" $50, "A. P. F." $5... 205 00
Norfolk. Ladies' Sewing Soc. b of C. and $1.50 for *Freight*..... 1 50
North Coventry. Cong. Ch..... 33 00
North Haven. Miles Bradley $10, E. Dickerman $2..... 12 00
Plantsville. Cong. Sab. Sch. for *a Teacher* 26 00
Rockville. Second Cong. Ch. $202.06, First Eccl. Ch. ($30 of which to constitute MRS. MARY S. STICKNEY L. M.) $180.52, E. F. Stoughton $1, Mrs. J. S. 50c..... 383 56
Roxbury. Cong. Ch..... 19 00
Sherman. Cong. Ch..... 21 25
Wapping. Cong. S S., for *a Teacher*..... 93 05
Washington. "M. E. B."..... 10 00
Waterbury. First Cong. Ch..... 58 37
West Killingly. Isaac T. Hutchins..... 5 00
Wolcott. Cong. Sab. Sch..... 10 00

NEW YORK.

Alfred Centre. Ida F. Kenyon..... 5 00
Apulia. A. Penoyer $10, William Hughs, Marcus Winegar and H. H. Clark $5 ea., Others $5, to const. MRS. HIRAM COLLINS L. M..... 30 00
Arcade. Elder C. C..... 50
Auburn. Estate of Eleanor Wales, by Wm. B. Woodin, Surrogate..... 1144 44
Batavia. Mr. Bosworth $10, Mrs. Howard, Mrs Fisher and Mrs. Barnes $5 ea., 2 individuals $1 ea., Ladies, b. of C., val. $35.62, and $1.12 for *Freight*..... 28 12
Bridgwater Dr. John Hackley..... 5 00
Brooklyn. Ralph Hunt $100, Ladies of Bedford Cong. Ch. b. of C. and $1 for *Freight*, Ladies' Sew. Circle, Plymouth Ch. 2 sacks of C., H. D. Sharpe, pkg. of C..... 101 00
Churchville. Cong. Ch..... 4 85
Claverack. Rev. D. A. Jones $5, D. A. J. 50c 5 50
Clinton. "M. H. B."..... 2 00
Dryden. Mrs. Betsey Foster $10, Geo. D. Pratt and D. Philips $5 each, E. S. Rockwell $3, Others $10, to constitute DEA. F. STEBBINS L. M..... 33 00
East Avon. Federal Dana..... 5 00
Elmyra. Cong. Ch..... 10 00
East Hebron. Miss Mary Fraser $6, and $7 from the Estate of a deceased Sister, Mrs. A. A. Wilson $2..... 15 00
East Wilson. Union S. S. of Dist. No. 7.. 2 15
Flushing. "A Lady" for *a Teacher*..... 25 00
Geneva Reformed Ch..... 32 68
Greenpoint. Reformed Ch. Sab. Sch., for *a Teacher*, $50, M. J. L. 50c..... 50 50
Groton. Joshua Warfield $25, Lyman Perrigo $5, Mrs. F. Bliss $1..... 31 00
Groton Village. Cong Ch..... 50 00
Hannibal. S. W. Brewster..... 20 00
Hartfield. Martha J. Mitchell..... 5 00
Harlem. Cong Ch. Mon. Con. Coll..... 13 50
Hume. Individuals, by Mrs L. H. Pratt.. 1 50
Jamestown Cong. Ch., for *a Teacher*..... 10 00
Keeseville. Mrs. M. A. Higby..... 2 00
Knowlesville. Presb. Ch. and Sab. Sch. for *a Teacher*..... 32 00
Lakeville. Christian Ch. for *a Teacher*, and to const. ANDREW BATEMAN and MARIA WINN L. M's..... 54 00
Le Roy. Thos. Williams..... 1 50
Marcellus. A. Rockwell $1.50, J. N. 50c... 2 00
Moravia. D. Barber, M. D..... 1 00
Mount Morris. Rev. L. P..... 50
Morristown. Mrs. Joseph Couper..... 1 00
Newark Valley. Cong. Ch., to const. SIDNEY BELCHER, L. M..... 30 00
New York. Ch of the Puritans. Mon. Con. Coll., $16.30, Miss Anna Merritt, $5 Am. Tract Soc. Publications, val. $165, A. S. Barnes & Co. Books, val $76.50, W. V. N., 25c..... 21 55
North Pitcher. Mrs. Z. Smith..... 1 30
Nyack. J. W. Towt, b. of Books.....
Ogden. James Hill, David Bangs and Jesse Dewey $5 each, Others $23..... 38 00
Onondaga Valley. Wm. Sabine, to const. WM. DUGALD MAC DOUGALL L. M..... 50 00
Otto. First Cong. Ch. (addl.)..... 50
Oswego. J. W. Pitkin..... 50 00
Otisco. Levi Rice $5, Others $7.62..... 12 62
Perch River. Hugh Smith $5, Mrs S. F. Spicer $2.50..... 7 50
Preble. Rufus B. Hubbard..... 5 00
Syracuse. W. M. Clarke $10, F. A. Clarke $1, Mrs. Clara C. Clarke $5.90..... 16 90

Tarrytown. —— 50
Union Falls. Mrs. Fanny D. Duncan..... 20 00
Warsaw. Ladies' Benev. Soc. of Cong. Ch. $3 and b. of C..... 3 00
West Aurora Cong. Ch..... 10 00
Westford. George Skinner..... 2 00

NEW JERSEY.

Newark. "A Friend"..... 9 00
Princeton. Rev. Geo. Hood..... 5 00

PENNSYLVANIA.

Blossburgh. Welsh Cong. Ch. ($7.25 for *Foreign M.*)..... 14 50
Cooperstown. Mrs. P. W. P. McCauley... 1 00
North East. Miss M. M. Kingsbury..... 5 00
Philadelphia. Theodore Bliss..... 200 00
Plymouth. H. Gaylord..... 50 00
Wilkesbarre. Mrs. A. E. Albright b. of C.

VIRGINIA.

Gloucester Co. Elijah Morris one and a half cords Wood.....
Bridgetown. Freedmen, for *Schools*..... 67 23
Hampton. By A. L. Etheridge $16.55, Mrs. Dr. Harris $4..... 20 55
" Edward's Farm. Freedmen, for *Schools*..... 12 92
Hilton Head. Bureau R. F. and A. L..... 40 00
Norfolk. Freedmen. for *Schools*..... 15 76
Richmond. M. H. Merriman..... 25 00
Staunton. Freedmen, for *Schools*..... 53 41

TENNESSEE.

Chattanooga. Rev. E. O. Tade, to const. himself and Mrs. A. L. Tade L. Ms..... 100 00

NORTH CAROLINA.

Beaufort. Freedmen, for *Schools*..... 9 61
Raleigh. Freedmen, for *Schools*..... 33 82
Smithville. Freedmen, for *Schools*, $80.58, Bureau R. F. and A. L. $30..... 110 58
Wilmington. Freedmen, for *Schools*, $178.26 Bureau R. F. and A. L. $12..... 190 26
Winston. W. B. W..... 25

SOUTH CAROLINA.

Beaufort. Bureau R. F. and A. L. $160, Freedmen, for *Schools*, $18.74..... 178 74
Charleston. Freedmen, for *Schools*..... 77 87

GEORGIA.

Augusta. Freedmen, for *Schools*, $163.16, Bureau R. F and A. L. $36.50, F. Engleman $4, S. J. May $2, L. & M. Miller $1.09, L. Laas $1, Sab. School and other friends $24.06, Mrs. B. 25c..... 232 06
Cuthbert. Freedmen, for *Schools*..... 20 00
Thomasville Freedmen, for *Schools*..... 156 55
Saint Mary's. Freedmen, for *Schools*..... 1 00

MISSOURI.

Canton. Mrs. M. T. Colton..... 2 00

OHIO.

Akron. Mrs C. L. Benjamin..... 5 00
Ashtabula. Mrs. Elizabeth Nellis $5, L. D. B 50c..... 5 50
Berea. "J. S. S"..... 5 00
Elyria. William L. Smith..... 20 00
Fredericktown. A. H. Royce..... 10 00
Geneva. Samuel Webster..... 5 00
Greenwich. Wm. M. Mead..... 5 00
Kinsman. Mrs. Ellen Nicholson..... 25 00
Madison. W. H. Stocking..... 1 00
Maumee City. Sam'l Clark, pkg. of Books.
Mansfield. Cong. Ch. ($110 of which from Edward Sturges, to const. Anne Lincoln Sturges, John Eliot Sturges and Willis Merwin Sturges, L. M's, and from A. L. Grimes $30, to const. Frederick W. Grimes L. M.)..... 278 55
Napoleon. Mrs. N. Palmer and Others.... 2 00
New Paris. John F. Ireland..... 1 00
Oberlin. Mrs. J. C. Wheaton..... 5 00
Salineville. Isaiah Burson..... 5 25
Springfield. Rev. James McFarland..... 1 00
Toledo. J. S. Dickerson, Geo R. Haynes, S. L. Collins and N. J. Waterman, $5 ea., D. N. Trowbridge $3, S. Bement $2, E. Allen $1.25 *for a Teacher*..... 26 25
Unionville Centre. Mrs. E. H. Chapman.. 2 00
Warrensville. Mrs. Mary Walkden..... 2 00

INDIANA.

Farmland. E. T..... 50
Lotus. Wm. Beard and Others..... 4 50

ILLINOIS.

Batavia. Cong. Ch..... 29 00
Eden Mills. Bethel Congregation..... 5 00
Lee Centre. I. M. Harkins..... 1 60
Northampton. Dr. G. T. Gilliam..... 5 00
Polo. Miss Mary C. Waterbury, to const. Dea. John Waterbury L. M..... 30 00
Princeton. "A Friend," to const. Deacon Sylvester Brigham, L. M..... 30 00
Quincy. "A Steward of a very little of the Lord's money"..... 25 00
Rossville. Miss M. A. Mann..... 20 00
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